Zions Herald

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THE INDEPENDENT METHODIST WEEKLY +

MARCH 15 1944

From a Painting by François Lafon

Jesus in the Workshop

"My Master was a worker
With daily work to do,
And he who would be like him,
Must be a worker too."

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MAR 17 1944

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Dare We Be Christian?

MARK A. DAWBER

The problem of the Japanese American must be seen as part of the total problem of war.

So long as we have war in the world, some race in the United States will be haunted with the fear of discrimination. That is why we must get rid of war.

But let us not think that we can bomb our way to brotherhood. Peace is finally a matter of the heart and not of the fist. Peace is a matter of human relations; it is a question of Christian fellowship.

All our political strategy, our trade agreements, our national alliances are but a shallow deception, and will lead to another and more desperate plight than the present one unless there is above and underneath them all a deep-seated desire to achieve this Christian relationship among people.

The second demand is for us to recognize that the issues involved are deeper and more far-reaching than that of the relationship of the people of Japanese ancestry and Caucasians. The issue as it has arisen in that realm must be seen now as a larger opportunity to make possible in the United States relationships among all races that will stand the light of God's judgment day. If we are willing to meet that issue of the Japanese American and Caucasian now in the true Christian spirit, we shall be able to make a profound contribution to the whole question of race relations in the United States and the world.

The third demand is that we realize our mutual interests. The mutuality represented here is the most precious thing in the world—our common Christian faith. It is the only unifying force that exists in the world. In periods like the present, the thought of the unity of our Christian faith comes as the one great hope, the tie that binds, the link in the chain of human relations everywhere.

The fourth demand is that of giving a practical demonstration of this common faith. We must not merely pay lip-service to an ideal. We are here to determine the future not only of the American Japanese church but of the whole Christian church. This is a bold claim, I fully realize, but what we do now may well make history for the whole Christian church in the United States. Again the question that arises is "Dare we be Christian?"

Those of Japanese descent must be willing to surrender much that they have enjoyed in the realm of Japanese social life. It will require that they be willing to try out at least that larger social integration in Caucasian society. I am fully aware of the sacrifice that such a program involves, but such sacrifice is Christian. "He that would save his life shall lose it, but he that would lose his life for my sake and the gospel's shall find it." Many have already demonstrated their willingness and ability to do this.

The test is also upon us. The success of such an integrating process as we are now advocating lies also at the door of the Caucasian church. Its ability and willingness to meet this test is something we may well ponder and pray over. We have a right to be encouraged by what has already been done by many Caucasian churches. The coming year will require that the number of churches that will extend the hand of Christian fellowship in order that the resettled people may become members must be increased many fold.

There will be situations where it will be impossible to carry out this kind of program and it will be necessary to establish Japanese American churches. In some cities, there are old established churches for those of Japanese ancestry. Here is another kind of sacrificial test. This will have a primary bearing upon those who are charged with national and regional administration for the denominations. Will they be willing to enlarge the area of interest and membership of these churches to include those of other denominations and to operate these churches on an interdenominational basis? If not, there is danger of a repetition of the old tragedy of denominational competition, weakening the ties of fellowship and unity that have been built up in the interdenominational churches in the evacuation centers.

We give demonstration of our Christian faith by planning right now, in the midst of all the prejudice and opposition, the future of the Japanese American religious life, and for Caucasian and Japanese alike, those relationships that will mean a more Christian church, a more Christian society, yes, a more definitely Christian American way of life. If we can lay the foundation for that new and better relationship, it will constitute one of the high peaks of Christian achievement in the United States.

MR. EDITOR!

Readers Write

★

The Need for Immediate Action

The religious people of this country, C olic, Protestant, and Jewish, seem to united in a desire for an international p organization with adequate military aut ity to enforce its plans to prevent war any aggressor nation.

If the conviction to that effect is wha seems to be, there is need for *immea action* to bring it about.

Leaders in Congress and in executive sitions at Washington will soon be cho and they will determine whether or not sentiment for an international organiza shall be urged by the United States at peace conference.

Men of real convictions will act on th convictions. We must have as many s men in our national legislative position possible.

If our political parties understand the religious people of America will vote for any person for President or Congress who does not openly espouse ternationalism *with power,* they will dare to ignore us. We must act before plans are made for the selection of men the old lines of party interests.

It ought to be understood that voters w believe in genuine internationalism will be kept from voting their convictions political party interests.

Certainly, loyalty to the teachings of Je leaves no room for making war against nation. Let Christians be loyal to our Div Lord.

If this war does not prepare our mi for international cooperation, what will can prepare them?

Personally, if one candidate is commit to internationalism and his opponent antagonistic, noncommittal, or semicomm tal, I shall vote for the internationalist, e though I may not admire him as a man endorse some minor measures to which is committed.

Internationalism is the only real issue t year. If Great Britain, the United Sta China, and Russia will endorse the pr ciples laid down by their official represen tives at Cairo and Teheran, it will be u less to talk about the impossibility of int nationalism.

In my judgment, France ought to be cluded with the four other nations as so as she has a real representative natio government. J. I. BARTHOLOMEW, Member New England Southern Conferen

Stafford Springs, Conn.

The Future of Missions

I am grateful for the editorial "Missio after the War" and calling attention to t importance of careful planning at the co ing General Conference for the future the church's missionary program. A v serious complicating feature is that many

(Continued on page 174)

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The Future Is with the Liberals

F. HOWARD CALLAHAN

y whole approach to the matter of cooperation be-
n Protestants, Catholics, and Jews rests upon the con-
on that the matters of religious faith on which we all
agree are more important than those on which we
prone to disagree. Moreover, I believe that the mod-
world demands a more liberal religion than our sep-
faiths have usually offered. Some day sectarianism
end; religious fellowship come!

oday's world is not a stationary affair. Everything
es in the direction of becoming global. At the end of
war, we must try to build a global peace. Interna-
l policies must be earth-wide. Commerce, science,
stry, education are being forced to think in world
zons. Against this global trend, old provincial ideas
ny kind are having a hard time today. Nationalism
assing into the discard. Traditional notions of na-
l sovereignty are becoming outmoded. Racialism is
edited.

ow, all this applies to religion in today's world. In
past, religion has often been a divisive influence; it
been provincial, sectarian, sometimes national, some-
s racial. But today narrow and divisive religion ap-
s to have against it the main course of history. Re-
n in today's world is being severely tested. Religion
omorrow's world must be a bigger, broader, richer
than anything we know today.

is for these reasons that I dislike the word "toler-
." Some seem to think that tolerance is the key word
religious cooperation. I beg to differ. Tolerance too
n means a kind of complacence toward matters of
greement; often it is smug and condescending and
tly patronizing in flavor. Tolerance means that we,
estants, Catholics, and Jews, will mutually allow each
r to go ahead being quite different, each of us mean-
le quite sure of his own superiority, each of us quite
that *he* comprehends better than the others the truth
it God. Well, the truth about God usually seems to have been granted to spirits less confident and more humble.

I wish that we could get the matter around on to the other side. I wish it were possible to find what is absolutely the deepest value in Catholic, Jewish, and Protestant faith, the very indispensable essence of religion. This does not mean some remnant which is left after all that we believe is essential has been taken away, but exactly the opposite. It means the embodiment of what we actually do believe is absolutely essential.

Let us put it in the form of a hypothetical illustration. Suppose I as a Protestant minister should be summoned together with a Jewish rabbi and a Catholic priest to appear before some evil tribunal with all pawer of life and death. Suppose that each of us were told that he had but ten minutes more to live, but that he would be allowed one minute to testify the essential meaning of his religion —not the traditions of his church, but the very deepest belief of his heart. How much real difference do you suppose there would be in our last witness of our faith? I think we might be surprised at our agreement. Certainly, if I understand the stories of religious experience told by our boys in service who have crouched in foxholes, and drifted on rubber rafts, and felt their deep need of God, their experiences of religion have neither Protestant, Catholic, nor Jewish labels. They are *sheer religion* without tags. I wish we could get this religious cooperation business on to the plane of appreciating our agreements instead of tolerating our differences.

Today cooperation between Catholics, Jews, and Protestants depends upon the liberal spirits in all three faiths. Many religious leaders are not yet ready for it. Let us not be discouraged. Let us admit at once that there are both liberals and illiberals in all three faiths and let us build a fellowship among the truly liberal spirits.

I can speak most freely of Protestants because I am a Protestant. I have heard a Protestant minister, pastor of

a large congregation, shout from his pulpit that he would sooner have his right arm cut off than use it in baptizing a convert by some other form than the particular manner of his sect. Incidentally, he thought that the Pope was the Antichrist. He was ready to consign to Hades all Jews, and particularly all Catholics. He is a Protestant bigot. He belongs to the past. Protestantism must not be judged by such a man, for there are many much better Protestants than he. They are men whose humanity is greater than their orthodoxy. They may honor and cherish religious traditions, but they do not worship them. They will clasp hands with all men of good will whatever be their creeds. They are the liberals of Protestantism, and the future is with them.

It is quite as true to say that there are narrow-minded Catholics. I have seen a priest of the Roman Church, called with other clergy into an emergency hospital to minister to the unidentified victims of a great civic catastrophe, scornfully tell a Protestant minister that he might as well leave the place because he had nothing to offer dying men. That priest may have been sincere in his belief, but he was a Catholic bigot. He belongs to the past. I refuse to judge the Roman Catholic Church by such a man. I know that there are thousands of Catholics, both priests and laymen, who are much bigger than any such faith. I have had some of them as my friends. They went to mass and to confession regularly, they said their rosaries faithfully, but meanwhile they entered into Christian fellowship with non-Catholics. They are the liberals of the Catholic faith, and the future is with them.

I know that there are Jewish bigots. I have heard a rabbi, a man of great intellectual attainments whose name is known throughout America, when he was invited to address a large assembly of Christian clergymen, allow himself to become quite frenzied in vituperative condemnation of his hearers because they were "always calling the Jews Christ-killers." To my positive knowledge, not a single one of his more than one hundred hearers had ever taught or preached such a condemnation of the Jewish people. But this man was a Jewish bigot. He had a persecution complex. I refuse to judge the Jewish faith by such a man. He belongs to the past. On the other hand, I have been happy in the acquaintance of great-souled leaders of the Jewish faith. I have been inspired by their messages to the people of my own congregation. I have been enriched by their intellectual companionship and understanding friendship. They are the liberals of the Jewish faith, and the future is with them.

Now, the moral of all that I have said boils down to this. Religion is a matter of utmost human concern, but it is altogether deeper than the limits of any of our human faiths or the traditions of any of our religious sects. There are great souls in all the great faiths. Let us honor them. Sometimes we hear tolerance preached as a virtue in and of itself, as though it were a supreme religious duty. There is no duty of tolerance toward a man who is bitter and bigoted and intolerant himself. Let us see him for what he is, and name him for what he is, but let us refuse to accept him as representative of his sect or religion. Let us be intolerant of anything that divides men. Let us criticize and oppose bigotry wherever it exists, but let us seek out, and clasp hands of fellowship with, the liberal spirits of all faiths, knowing that "the love of God is broader than the measure of man's mind"; that the builders of wide horizons are moving with God's March of History; that in the modern moving world the future is with the liberals.

The United States of the World

Chester A. Smith

The lives lost, the suffering endured, and the m expended in the Revolutionary War would have bee vain had our forefathers not established the Republ framing and adopting the Constitution. The years that issue was being decided have well been termed Critical Period" in our history.

We are now facing another similar critical pe when we must decide whether to help establish a w organization to promote the general welfare of manl as the American Republic was established to pro the general welfare of Americans.

Four states stood out among the thirteen that their freedom by the American Revolution: Massa setts, New York, Pennsylvania, and Virginia. They had their own representatives abroad, some of them their own navies, they had relied for protection ag the Indians upon their own militia. They were sover states.

Would they surrender to a federal government som their sovereignty upon matters that concerned the pe of all the states, rely for protection upon that federal ernment, submit their disputes to its supreme court, negotiate with foreign courts? If those four states had joined with the nine others in doing that, there c have been no federal government.

But they did. They even agreed to become part government in the senate of which they had no la representation than small states like Rhode Island Delaware.

The Constitution was framed, not by the states, bu representatives of the people of the states meeting constitutional convention. It was ratified, not by governments, but by the people of the states.

The people did that because they had been spiritu prepared for the great step. They had come to th of themselves, not as Virginians or New Yorkers Marylanders, for example, but as Americans. They become willing to recognize and to adhere to a hig loyalty than loyalty to their states, namely, loyalty to nation.

History must repeat itself today if the terrible los life, the awful suffering, and the vast expenditures money in this Survival War are not to be in vain.

There must be established The United States of World, under a world constitution framed by represe tives of the peoples of the world and ratified by s peoples.

Four great nations stand out today among all the tions composing the United Nations: the United St Britain, Russia, and China. Now they are united i military enterprise, the winning of this war. But great question they will soon face, indeed they are fac it already, is: Will they, after the object of the milit enterprise is achieved, be willing to join with the ot nations of the United Nations, and with all others t believe in a world of law and order, in forming a wo government, and to surrender to it some of their so eignty concerning those matters which affect mankir Will they join a world government in the senate of wh they will have no larger representation than small tions like Denmark and Iran and Panama, for examp Will they rely for protection upon a world police, wh will be subject to the decisions of a world congre

(Continued on page 174)

The Christian and Political Action

A New Kind of Cooperative

HARRY C. SPENCER

w can Christians make their wishes known to the rnment in Washington without forming a lobby or g the church into politics?

at was the question some of us were asking as we ied from the Delaware Conference last March. We istened to addresses by Vice President Henry A. ce, Bishop Francis J. McConnell, and other world rities on economics and international affairs. Speak- id said that if peace was to be established after the f the sacrifices of the boys in the South Pacific were be nullified by the selfishness of the people back , our Government must begin now to accept inter- ial responsibilities for maintaining world order. We enter immediately into necessary economic and po- organizations for the winning of the peace. But equires action by Congress. And Congress is reluc- act unless it knows that the will of the people de- s such action.

w can Christians take an effective part in this gle between conflicting interests in our country? was the question—frequently asked but never satis- ily answered.

ere are dozens of organizations in our nation will- nd anxious to tell us what and when to write our ressmen. Mobilization of *unformed* public opinion, ler to produce pressure on Congress, has become a siness and a fine art.

the policies of these pressure groups are frequently d for selfish reasons, seldom in the light of defi- Christian ideals.

s means that if the Christian is to make an intelli- se of his letters to Congressmen, he must pick and e between the blurbs of lobbies and pressure groups g for his support. Sorting out the propaganda is a me job and more complicated than playing the market. The result is that few of us make regular tematic contact with our governmental representa-

alternative of setting up a church organization for al action is repugnant to most Protestants. We revolt against orders from some headquarters of- emanding that we write a certain letter to a certain or by the 15th of the month. And anyway, that put the church into politics with a vengeance.

ew of us, in working on this problem, have evolved that is a step at least toward strengthening democ- by the application of Christian principles. The d is simple:

have formed a Political Information Cooperative. people know what a consumers' cooperative is. It ore, for instance, owned by the customers. Since the ners own the market, they stock the grade of canned they prefer.

Political Information Cooperative is based on the principle. Though we are a group of church , we have formed our association outside of the church organization.

ry person who joins our Cooperative agrees to do ings. He agrees to pay the cost of mimeographing any reports he may receive, and he promises to take his turn in working on a committee to prepare the reports.

That is really all there is to it. We have no written constitution or by-laws. An Executive Committee manages the necessary details. Members who are interested in certain types of legislation submit requests to the Executive Committee, which makes the assignments of members to the special committees for the reports. Dues are fifty cents to cover the cost of mimeograph supplies.

About once a month members receive a report on some bill or proposed piece of legislation in Washington which is of strategic importance at that time. The report is brief, factual, impartial. It usually does not run over one typewritten page in length. The purpose of the report is to give in clear, non-technical language the arguments for and against a particular bill; what the status of the bill is at that time; the prospects of passage of the bill; and suggested action by the members of the Political Information Cooperative.

While the findings do represent a certain amount of hard work by the special committee involved, the arguments both for and against a controversial bill are usually easily available from interested parties.

Certain advantages of this type of political information organization are evident at once:

1. By suggesting the types of legislation in which they are interested, members control the kind of reports they receive. They do not flood themselves with vast quantities of literature, since they must do the work themselves and pay the cost of mimeographing their findings.

2. Where an individual frequently gets lost in the maze of newspaper and magazine articles, the special committee in making its report can summarize the situation with regard to a particular bill simply and clearly.

3. The Political Information Cooperative takes no action as an organization. Its purpose is only to collect information. Any letters that may be written in accordance with the reports are written by individuals *as individuals*. There is no effort to form a pressure group.

4. The Cooperative is not a propaganda agency trying to mobilize the opinion of the general public. It does not have any ax to grind, and its findings are available only to members.

5. Members of the Cooperative can trust the reports they receive. These findings are made by friends and acquaintances, not by some secretary in a New York or Washington office. The group is not too large for full democracy.

6. The special committees in making their reports try to base their judgments on Christian principles.

7. While the members of the Political Information Cooperative are all church members, the Cooperative is not connected in any way with the church. Church membership is not required, nor does a church member automatically belong to the Cooperative.

This is an experiment some of us are making in applying our Christian faith to the current political crisis. We shall be glad to hear from others who are developing similar plans.

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L. O. HARTMAN, Editor and Manager

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Unsolicited manuscripts will not be paid for.

Timely Book

A ringing call to the appreciation of unseen values is Bishop G. Bromley Oxnam's new book of beautiful tribute to motherhood, "Behold Thy Mother."* In these bloody days of mud and tears, when faith in the high idealism of other years is running low and a hard, disillusioning realism holds sway, it is most refreshing and encouraging to read the virile paragraphs of this inspiring little volume.

The bishop has not indulged in any soft sentimentalism or simply reiterated outworn clichés about mother love. Instead he has given us a vivid picture of a very real and powerful influence for good at work in one of the closest of all human relationships. He approaches his subject with a rather unusual thesis—that all great mothers are created by their children. As these sons and daughters are true and noble, able and serviceful, they "build up" their mother's fair name and cause it to live in the memory of men.

In the forty-two pages of the book the reader is fascinated by a series of sketches of mothers made great by their children. Here we see a group of strong and beautiful characters—the mothers of Whistler, Augustine, Lincoln, Charles W. Eliot, Pupin, Cromwell, and Barrie. The author is at his best, however, when he pays loving tribute to the great mother of the Master of men, our Lord Jesus Christ.

The volume is beautifully printed and bound, and is illustrated with three lovely pictures—"Whistler's Mother" and "Rembrandt's Mother," both from paintings by their sons, and a charming Madonna reproduced from the painting by Pascal Adolphe J Dagnan-Boweret.

"Behold Thy Mother" is just the book for a g at Easter time or as an expression of loving reme brance for young men and women in service.

* *Behold Thy Mother.* By G. Bromley Oxnam. The Macmillan Company: New York. Price, $1.25.

"Massacre by Bombing"

A veritable bombshell was thrown into the ca of the Christian church last week in the form o discussion, "Massacre by Bombing," which appea in *Fellowship,* the monthly organ of the Fellows of Reconciliation. The article, by Vera Brittain, B ish author, had a foreword calling upon Christi "to examine themselves concerning their partici tion in this carnival of death." The appeal was sig by twenty-eight clergymen and other leaders. T Methodists among the signers were Dr. Henry Crane, Central Church, Detroit, Mich.; Dr. Albert Day, First Church, Pasadena, Cal.; Dr. Georgia Ha ness, professor of religion at Garrett Biblical In tute; Dr. E. Stanley Jones, lecturer and missionary furlough from India; Dr. Ralph W. Sockman, Ch Church, New York City, and Dr. Ernest F. Tit First Church, Evanston, Ill.

Most Christians recognize the evil of war and suffering profoundly in the midst of this terrible c flict, especially those who have sons on the bat fronts. They scarcely need to be exhorted "to exa ine themselves concerning their participation in t carnival of death" if the exhortation assumes that t are not moved by as deep an agony over the wo tragedy as are the signers of the appeal.

The article and the appeal are made the subject a carefully written editorial in *The New York Tim* In the course of this editorial the writer observes:

> The question raised by Miss Brittain and the others is not whether we shall continue to wage war against that [the Nazi] system but in what manner. The most merciful manner is obviously that which will win the war with least human suffering. If the kind of bombing the British and American fliers are doing over Germany will shorten the war and diminish the cost of life, we believe it justifiable. If it will not do that, we believe it is unjustifiable. From what we know of the high commands in Britain and in this country, we can be confident that they have ordered the kind of bombing that is being done because they do believe it will shorten the war and because the weight of evidence supports them.

In the "March of Time" broadcast on Thursd Bishop G. Bromley Oxnam made answer to appeal. He said among other things, "The best m tary judgment is that, to end war as speedily as p sible, this bombing is necessary."

Admiring to the full the high idealism of the si ers and sharing also to the full their suffering o the war, we should like to suggest another app calling for an expression of deep sympathy for young men who are giving their all in the fight decency and freedom and whose lives are in e greater jeopardy as the war is prolonged, and for th parents whose white faces register an inner agony terrible for words. How many of these signers h sons in the service? It makes some difference.

BEST COMPLIMENT

n all the discussions occasioned by the Crusade a New World Order recently inaugurated by the ops of The Methodist Church, the best compli- nt on the value of the undertaking has come in cent radio broadcast. It is negative praise, to be , for the Crusade seems to have stirred up the tionaries; but the comment shows that the Cru- has placed the isolationists on the defensive.

few weeks ago Upton Close, the radio com- ntator, who is described as a "distinguished news yst and author . . . authority on Far Eastern af- s," gave considerable time to the discussion of a r he had received from a Methodist woman who passed on to him the Crusade literature with the owing angry comment:

> am a Methodist, and my parents were Methodists. You an imagine my consternation when I read that one can't e a Christian and at the same time an isolationist. This s the first time I ever heard that isolationism was an ssue in one's belief. I look with suspicion on these inter- nationalists because so many of them were active before his war in the communistic peace groups and fought R. O. T. C. and all of us who tried to get the Government o build up our national defense. They then called me militarist and a warmonger. I'm not boasting of my Christianity. But my country, like my church and my amily, comes first with me, and if that is not Christian, hen I want to be a heathen.

Vith reference to this communication, Mr. Close :

> Now, I have a lot of sympathy with this lady, for I too ave been through the experience of being called a mili- arist and warmonger and then an isolationist—all by the ame people. But I'd like to act as peacemaker between he lady and her church. The Bible says, "Blessed are he peacemakers." I can assure her that the apostle Paul vould be quite startled at the modern interpretation that Christianity does away with nations or with allegiance rst to one's national family. The text from the book of cts continues—"For God hath appointed each nation its mes and land to live in" (American Revised Version). That makes St. Paul more of a nationalist than inter- ationalist. But really, these arguments don't matter. Unless we learn to love ourselves wisely, we shall never o any good at loving our neighbors as ourselves. What matters is the difference between "ism"—no mat- er what word you put before the "ism"—and reality. The reality is that China and America have the only nternationalist-minded governments in the world today, nd not all the bishops in the world can change the titudes and actions of Winston Churchill and Joseph talin. Until those change, we've got to go nationalist o matter who is in the White House, and our senti- nentalists and propagandists might as well quit blaming ur own people for not being able to change the Brit- h Empire and the Soviet. Instead of expressing pious opes, or whipping ourselves in the hope of converting thers, we will have to get down to the good Bible rinciple of taking care of our own first. That embraces he United States of America, which we used to regard s having a special meaning and value under God. And includes our sons who still survive in Japanese prison amps and feel so terribly abandoned.

he comment of Mr. Close is a monumental case of misinterpretation not only of the purpose of the Crusade but also of Bible teaching. The charge that the Methodist effort to guarantee a world of real brotherhood after the war is an attempt to "do away with nations" is silly beyond words to express. The quotation from the beatitudes likewise is a revelation of superficiality. Too long has "Blessed are the peacemakers" been interpreted as meaning the patching up of petty back-fence quarrels between gossipy neighbors. If Mr. Close only knew it, this great beatitude represents exactly what the Methodist Crusade seeks to do for a world burdened with ignorance, injustice, and suffering.

But worse still is the commentator's picture of St. Paul as an isolationist. With the naive dogmatism of those who are expected always to say the final word, Mr. Close declares, "I can assure her [his correspondent] that the apostle Paul would be quite startled at the modern interpretation" of Christianity which Mr. Close alleges is set forth in the Crusade.

Paul, the dyed-in-the-wool Jew who was converted from his hard, narrow provincialism to the broad and merciful vision of a world to be redeemed by Christ—he an isolationist? It is to laugh. Paul the Jew became the apostle to the whole Gentile world. He was probably the most traveled man of his time. He mingled with practically all the peoples of the Mediterranean basin—the world of his day. Paul, whose outlook was limited by neither time nor space; Paul, who was eager to reach every race with the message of the gospel; Paul, who looked down through the ages and hoped and prayed for the final consummation of the kingdom of human brotherhood—can it be that this Paul took any narrow, limited view of the purpose of God in world redemption? No, Mr. Close, your comment as an amateur Biblical scholar and theologian is a case of indecent intellectual exposure.

The whole Christian movement was given its impetus and trend, not by Paul the little nationalist, but by Paul the great internationalist. Of course Christianity is internationalist in its outlook. Who ever dreamed it was anything else? What is the meaning of the missionary movement? What is the meaning of the church's response to human need everywhere? What is the meaning of the world-wide reforms sponsored by Christian men and women? True Christians love their homes, their families, their neighborhoods, their countries, but they do not stop there. They are advocates of the love of God, which knows no limits of race, language, or nationality.

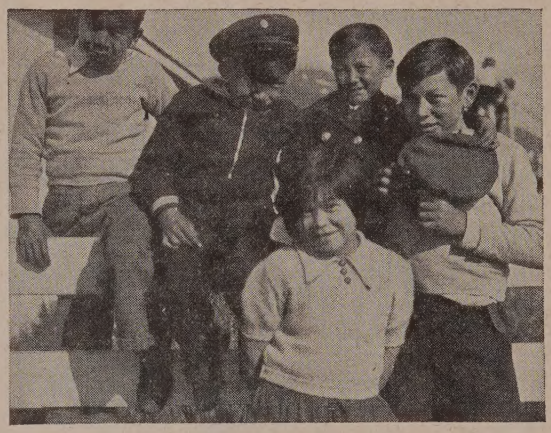
The success of the Crusade for a New World Order is now completely assured. It has struck fire—it has stirred the opposition of the reactionaries and the isolationists.

The Church and Alaska's Future

Interview with G. Edward Knight, Superintendent of the Alaska Methodist Mission

SARAH ELISABETH EVANS

The church occupies a strategic situation in Alaska today because it is already "on the ground," believes Superintendent G. Edward Knight of Methodism's Alaska Mission. Like the "Great Land's" resources, however, the present church program is but a springboard of things to come. Alaska is a postwar "must" for the church.



ALEUTIAN CHILDREN IN ALASKA

Looking ahead, Mr. Knight dreams that Alaska may increase tenfold in population "in our lifetime"; that her Arctic region's heretofore unsurveyed oil reserves shall be explored and refined; that agricultural and dairy possibilities in the Tanana Valley of interior Alaska be expanded; that present coastal industries be enlarged to include increased fishing, canning, and paper-pulp developments. Within a five-mile radius of the coast, Mr. Knight believes the region capable of the potential production of 25 per cent of all the paper pulp now used in the United States. Development of countless by-products from fish—fish oil, fertilizer, and others—might yield a possible $1,500,000 annually, he thinks. Crab-canning, not now in existence as an industry, could be established in Seldovia, Homer, the Straits, and the Kodiak Islands to earn over a million dollars a year. Livestock raising on the Aleutian Islands is another potential source of income.

Ships from the seven seas dock daily in Seward's harbor, while planes fly from every direction into the fine new airport in Anchorage. Postwar highway development will facilitate travel through the interior and increase tourist trade. Many a service man now in Alaska intends to return to see the territory through civilian eyes after the war.

The task of the church in this land of promise is one of guidance, of carrying the message of Jesus Christ where it is not particularly desired. "You can't tell what a man's spiritual needs are by looking at him," believes Mr. Knight, who describes the job of the church as "an educational process with enough preaching to give emotional fire that will carry the logic through." It means the creation of public opinion strong enough to raise moral standards, banish racial prejudice, and effect a reduction in Alaska's outrageously high liquor traffic.

The provision of strong moral training is clearly the responsibility of the Protestant church, since the Russian Church has failed to supply it. The training of children offers a great opportunity in this regard, believes Mr. Knight.

"I take off my hat to the women for their achievements in the Jesse Lee Home," he continues. The Home, although closed for the duration, exerts a powerful influence for good wherever its "alumni" are found. An inspector for the Steamship I spection Service, commendi Jesse Lee employees, said: " fifteen years I have never be forced to beach a boat for bei unseaworthy that was mann by a Jesse Lee boy." Boys fro the Home now in the arm services have quickly won pr motions, to which their bac ground training has contribut much. Young women, too, su gest the Home's splendid trai ing as they assume communi responsibilities, in their who some associations with the s vice men, and in the splend homes which they are establis ing. "You can always tell the home of a Jesse Lee gir it is said. "It is the one with the washing out on the lin

Methodism's manpower shortage is acute in Alask although war-time demands have doubled her respon bilities in every section. A full-time superintendent a seven missionary pastors constitute her ministerial lead ship. A dozen workers could be put to work imme ately. A survey to determine Methodist expansion, well as to clarify the interdenominational comity agr ments, is under way.

Missionaries are needed to serve the isolated fisher fo along the 500-mile stretch between Seldovia and Hom "There are loyal Christians all along the line who wa a church—a teacher, a post-office worker, a commun leader—always someone who will shoulder the respon bility of maintaining the church if assured that *once a while* their preacher will come," says Mr. Knight. " we want salmon, these communities will continue exist. Most of them will not be large, but they should n be abandoned spiritually."

Repeatedly, service men testify that religion has ne meaning for them in their new surroundings. They tend church services whenever possible. One boy said parents wouldn't believe it if told that he was taking the collection in church and acting as secretary of t Sunday school. "I have begun to realize that life is n to be taken in an easy manner," he said. "We have be transported from the life we know. Only then do realize how much those things mean that we have tak for granted at home."

There was little time to talk much of the Sewa church of which Mr. Knight is the pastor, in addition his administrative duties. The church is never locked a is in constant use by the service men, for whom the Me Service Club serves as an advisory group. Kindergart church school, Boy and Girl Scouts are a part of the reg lar program. The average age of the congregation about twenty-six. Every Sunday Mr. Knight receives twenty-dollar contribution from a man whose Sund work makes attendance impossible. Instead he sends time-and-a-half Sunday wages.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

ading the Bible in Lent

PRACTICALITY AND IDEALISM.

lnesday, March 15: *If thou art the Son of God, command these stones become bread.*—Matthew 4:3.

'his was a demand for practicality in meeting human ds. Of course Jesus was to preach the gospel to the r, but what could be the value of talking about lofty itual ideals to people so desperately poverty-stricken a barley cake and a dried fish made for them a royal t? Surely the only practical thing to do was first to t the bitter need of bread. Then, freed from their ıry bondage to hunger, men would be able to lift their to the horizon on which shine the towers of the city God. This certainly seems like sound common sense. Jesus regarded it as a temptation of the devil. It is th thinking about.

rsday, March 16: *But when he saw the multitudes, he was ed with compassion on them . . . .*—Matthew 9:36.

f one thing we may be sure, our Lord's refusal to e bread for the world was not due to any lack of pathy for the poor. His heart went out to the suffer- multitudes, ever toiling and yet ever hungry. He w them and He loved them. But still He did not take obvious way of satisfying them, because He did not k that it led to the kingdom of God. To the demands he practical world, He showed a complete superiority. it was no easy thing, for He was moved deeply by plight of the masses of mankind. The refusal to be ıctical" is justified only when it is made with a heart- ık.

ay, March 17: *He had compassion on them, because they as sheep not having a shepherd: and he began to teach them y things.*—Mark 6:34.

/hat did Jesus do for the multitudes? He taught them ıy things. The words of Jesus are the expression of conception of the truly practical needs of mankind. had no time for anything but the actual essentials, but did have time for them. Other things would come— from first to last He preached the kingdom of God. nen would only seek that kingdom first, all the ma- ıl goods would come. It was not practical to provide an abundance of food, and then to look to the ideal. first the ideal, first self-forgetfulness, first dedication he kingdom, and then bread. That, Jesus taught, the only truly practical way. We have tried the r ways. What would happen if we took Jesus as our le?

rday, March 18: *Man shall not live by bread alone.*—Matthew

ut perhaps man is not and never will be able to put spiritual first. Jesus may have had too high a view of human nature. Man, it is often said, is essentially an animal, and the powers that rule him are his animal desires for food and shelter. He differs from other animals in having a greater variety of appetites, but hunger is still his master. He has developed all sorts of refinement in his ideas of proper shelter, but the craving for a comfortable dwelling is still his lord. Add to these cravings the demands that are born of sex, and man's life is completely explained on an animal basis. It is all so practical, and it leads so straight to fightings within and fears without, to madness and to war.

Sunday, March 19: *But by every word that proceedeth out of the mouth of God.*—Matthew 4:4.

Jesus taught that man could not be reduced to the level of the animal. He has higher needs than those of the animal, and these needs cannot be ignored. For they are his major interests. Men will fight not only for food and shelter but for freedom to think and to act on their own thinking. For that freedom they will go hungry and homeless, they will even die. Men will fight for the freedom to worship, and for that freedom they will joyfully die. Our Master knew men far better than the modern sophisticates with their pseudo-practicality.

Monday, March 20: *Not by bread alone . . . .*—Matthew 4:4.

Yet the idealism of Jesus is never one-sided. He never said that man did not live by bread, He never said that food and clothing were of no importance. Rather He taught that the heavenly Father knew that His human children needed such things. It is never practical and it is never true idealism to ignore any of the values of life. Asceticism is as far from the spirit of Jesus as materialism. The idealism of Jesus is practical, it alone is practical, because it has a place for all the needs of human life.

Tuesday, March 21: *By every word that proceedeth out of the mouth of God.*—Matthew 4:4.

Life must find its true center if it is to be anything more than a meaningless and hopeless turmoil. The thing about the condition of the multitudes which moved Jesus most was their lack of a shepherd, their want of a consciousness of supreme leadership, and hence of real meaning for life. St. Paul spoke of people who were without God as being also without hope. He was thinking as his Master thought. Jesus saw the heart and essence of His mission as the task of bringing back to their Father's house the worn and weary prodigals who crowded the roads of the world. Once they came to themselves, it was to that House that their hearts would turn. And in that homecoming alone could life's real meaning be found, its deepest needs be satisfied, and its sadness turned into joy. There is nothing practical in any scheme that is not centered in the God and Father of our Lord Jesus Christ.

Bishop G. Bromley Oxnam announces the transfer of Earl B. Marlatt, dean of Boston University School of Theology, from the Indiana to the New England Conference, as of March 1.

Dr. S. Arthur Devan has tendered his resignation as director to the executive committee of the General Commission on Army and Navy Chaplains. He has served continuously as a member of the General Commission since December, 1928, and in 1941 was unanimously elected director to succeed Dr. Paul D. Moody. It is expected that action will be taken on Dr. Devan's resignation at a meeting of the commission to be held in Philadelphia on March 27.

Lieut. Irving M. Heath, who is with the United States Army forces in Great Britain, has written his parents, Rev. and Mrs. George E. Heath of Brookline, describing a session of Parliament which he recently attended. By chance he sat beside a young British Army officer whose father was a member of Parliament and who could therefore explain to his American fellow officer the methods of procedure followed in the world's oldest legislative body and point out interesting personalities among its members.

Dr. William Henry Crawford, president emeritus of Allegheny College, Meadville, Pa., died Monday of last week, March 6, in Meadville City Hospital at the age of eighty-eight. A native of Illinois and a graduate of Northwestern and Garrett, Dr. Crawford was ordained to the Methodist ministry in 1884 and served pastorates in Chicago until 1889, when he became professor of historical theology in Gammon Theological Seminary. His presidency of Allegheny covered the period from 1893 to 1920. During the first World War he spent several months in France as National War Work Council secretary of the Young Men's Christian Association. He had been one of the judges to select names for the Hall of Fame, and a trustee of the Carnegie Foundation for the Advancement of Teaching. One of the books that came from his pen was "Thoburn and India." He was the editor of "The American College," published in 1915. His widow survives him.

Dr. Russell E. Waitt of Newton has been appointed vocational adviser with the Rehabilitation Division of the U. S. Veterans Administration, for the state of Massachusetts. The Administration requested his transfer from the U. S. Civil Service Commission of the New England Area, where he had been serving the last fourteen months as qualification analyst and member of the board of appeals and review. Dr. Waitt has been assigned to the Boston Regional Office as senior adviser in the Administration's plan for adequate vocational rehabilitation of the disabled veterans of this war. Appraisal of vocational handicaps, determination of the need for rehabilitation, and the selection of vocational objectives under sound advisement, comprise the three major aspects of the plan. The ultimate purpose is to restore the veteran's employability consistent with the degree of his or her disablement. Dr. Waitt, who headed the Civil Service list of eligibles for the position to which he is appointed, has had a wide and varied background as student and teacher in sociology and psychology, including several years of experience in psychiatric social work with federal and other social agencies. For more than twenty years he was counselor and confidant of youth and adults in three New England pastorates, and as teacher in Colorado, Wisconsin, and Syracuse universities. His new appointment became effective February 24 at the request of the Vocational Rehabilitation Officer of the Boston Area.

Professor Adolphus Linfield of Boston University School of Theology met with a sudden bereavement last week when his sister, Miss C. Phoebe Linfield of Hartford, Conn., was fatally overcome by carbon monoxide from the heater of the apartment house in which she lived. Several other persons were affected, and had it not been for the fact that the accident happened in the daytime, other lives would probably have been taken. Miss Linfield, who for the last seventeen years had made her home with her sister, Miss Kate Linfield, head of the English department in the Hartford High School, was the oldest member of her family. She would have celebrated her seventy-seventh birthday on Friday of last week. In her earlier years she was a nurse. She had previously resided in Melrose, Somerville, and Ashburnham, and her Methodist church membership had been in those communities successively. Besides the brother and sister already mentioned, she leaves two other brothers, George W. Linfield of Somerville and O. S. Linfield of Watertown. Services were held Thursday at the A. E. Long & Son funeral home in North Cambridge, Rev. A. J. Strait, pastor of College Avenue Church, West Somerville, officiating. Burial was in the family lot in Wyoming Cemetery, Melrose.

Rev. Hobart F. Goewey, pastor of Harvard-Epworth Methodist Church, Cambridge, conducted the midday Lenten services in Appleton Chapel of the Harvard Memorial Church on Wednesday and Friday of last week. The services were a part of the series being conducted by the university in cooperation with the churches of Harvard Square. On April 19, Dr. Goewey will speak at the chapel service of the Harvard Divinity School.

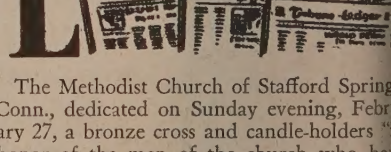
Mrs. W. G. (Laura Rice) Seaman, widow of Rev. William Grant Seaman, died in Middletown, Conn., on Wednesday, March 1, after a very brief illness. Mrs. Seaman was a daughter of the late Rev. Charles F. Rice, who was for many years a member of the New England Conference. Dr. Seaman had held several appointments in that Conference, but at the time of his marriage in 1907, he was a professor in DePauw University, Greencastle, Ind. The Seamans afterward lived for many years in Gary, Ind., where Dr. Seaman built the City Church. Later he filled appointments in Lancaster, Athens, and Portsmouth, Ohio. In 1942 he was killed in an automobile accident, and since then Mrs. Seaman had made her home with her brother-in-law and sister, Professor and Mrs. Burton H. Camp, in Middletown, Conn. Mrs. Seaman is survived by her daughter, Miriam (Mrs. Philip Van Gelder), and her sons, Lieut. William Rice Se man, U. S. N., and Capt. Charles F. Se man, U. S. A.

Dr. James A. Perry, superintendent of t Burlington District of the Troy Conferenc is in the Mary Fletcher Hospital, Burlingto Vt., for observation.

Dr. Harold C. Case, pastor of Elm Pa Methodist Church, Scranton, Pa., was chi counselor for a seminar on "Christ for T morrow's World" held on February 23, A Wednesday, at the U. S. Naval Trainir Station, Sampson, N. Y. More than 500 e listed men and officers participated in t seventeen discussion groups. According Capt. William W. Edel, senior chaplain the Training Station, this was the first tin in naval history that so large a group United States Navy personnel had bee allowed to set aside their regular duties f an entire day in order to discuss religio topics. At the close of the evening sessio Chaplain Edel called the members of t conference to a new dedication to Christi service for tomorrow's world, and 250 pe sons, officers and seamen, men and wome white and black, responded by coming the chancel of Royce Memorial Chapel ar kneeling in prayer.

Dr. Russell D. Cole, newly elected pre dent of Cornell College, Mount Verno Iowa, was given an enthusiastic welcome forty Greater Boston alumni, at a banqu in his honor, March 6, at the Colonial Charles Street, Boston. Lois Grant Palch preceded Dr. Cole's address with a readi of some of her poems. Glenn Browning Winchester was elected president, Profess Paul E. Johnson, vice-president, and Dr. Ru sell E. Waitt, secretary-treasurer of the Be ton Cornell Club for 1944. Dr. Cole ga an address on the state of the college, ar the plans and prospects for a greater Co nell to meet its share of postwar demanc Dr. Cole's inauguration as ninth preside of Cornell has been set for Tuesday mor ing, April 25, with President Daniel Marsh of Boston University delivering t inaugural address. In the afternoon a co ference will be held on "Liberal Arts Co leges in the Postwar World," in which ed cational leaders of the Middle West will pa ticipate.

A correction should be made in a "Pe son" appearing in last week's HERALD. Re and Mrs. Harry A. Hanson have not the selves received any notification regardi their son Robert other than that he w missing in action.



The Methodist Church of Stafford Spring Conn., dedicated on Sunday evening, Febr ary 27, a bronze cross and candle-holders honor of the men of the church who ha served their country in times of war." T meeting was the first of the annual uni Lenten services of the Stafford churches. I vited guests included fathers and mothers service men, and members of the Americ Legion, Girl and Boy Scout organizatio Ministers taking part in the service we Rev. Earl E. Story, superintendent of t

rwich District, Rev. Albert F. Harkins of Universalist Church of Stafford, Rev. red F. Wood, resident pastor, and Chap- Ernest Haugse of the Lutheran Synod, stationed at the Bradley Field Air Base. ring the recessional, service mothers were sented with flowers, and later the visit- ministers and wives were entertained at parsonage by Mr. and Mrs. Wood.

panel discussion, "The Crusade for a w World Order," with five informed ristian leaders—Bishop G. Bromley Ox- n, Dr. Kirtley F. Mather and Dr. J. ton de Haas of Harvard, President Carl Ell of Northeastern University, and Dr. ward M. LeSourd of Boston University— ticipating, will be broadcast Thursday ning, March 23, from eight to eight- rty o'clock, over station WCOP, from the wtonville Methodist Church. The dis- sion is one feature of the program ar- ged for that church's 18th World Vision itute under the auspices of the Board of sions and Church Extension, Dr. Robert Bruce, chairman. The institute will begin day, March 19, with Dr. Raymond kins preaching at the morning service, Dr. Sherwood Eddy speaking in the ning on "Can Russia and America Win War and the Peace?" It will conclude following Sunday, March 26, the Cru- e Day of Consecration, when at the morn- service the pastor, Rev. Hamilton Gif- d, will have as his topic "A New Earth." 4.30 o'clock in the afternoon, the Choral Society of Boston University, under the ection of Professor H. Augustine Smith, be heard in a program of sacred music.

What is believed to be the first instance record of a Jewish rabbi's participating in ordination of a Christian minister took ce a week ago Sunday when Rev. Max D. ebler of Watertown, Wis., was ordained installed as a minister of the First urch in Cambridge (Unitarian), at Har- d Square, in charge of student activities. rabbi who took part in the service Chaplain Hugo Mantel of the Har- d Chaplain School, formerly of Temple kenaz in Cambridge. He and Mr. Gaeb- had taken courses together at Harvard versity, and it was at Mr. Gaebler's re- st—approved by Rev. Leslie T. Penning- minister of the church, as a contribu- to the cause of better understanding— Rabbi Mantel was invited to participate the ordination.

The five-year-old union of the Methodist scopal Church, the Methodist Episcopal urch, South, and the Methodist Protes- Church has been ruled legal and valid a declaratory judgment filed by Judge rge Bell Timmerman in the United es district court at Charleston, S. C., Re- ous News Service reports. Judge Tim- man refused, however, it is stated, to oin and restrain a group of South Caro- Methodists from using the name "Meth- t Episcopal Church, South," or any other ne including the word "Methodist." The ge set forth that the Plan of Union, as mitted to the three constituent churches adoption, included no provision concern- the future use of the names "Methodist scopal Church, South" or "Southern hodist Church," and that the Methodist scopal Church, South, before the union, no action concerning future use of the ne. The defendants, who had refused to de to the unification of the three Methodist churches in 1939, conceded that they had no right and made no claim to any of the properties held by the Methodist Episcopal Church, South, so Judge Timmerman held that use of the names by the defendant group would constitute no cloud on the titles to such properties of The Methodist Church or create any confusion about them. The plaintiffs in the case, which was begun June 1, 1940, are Bishops Clare Purcell, William T. Watkins, J. Lloyd Decell, Hoyt M. Dobbs, U. V. W. Darlington, Paul B. Kern, William W. Peele, and Arthur J. Moore, acting on behalf of all members of The Methodist Church. Following the announcement of Judge Timmerman's decision, an attorney for the bishops said the decision would be appealed to a federal circuit court of appeals.

Some Facts

The "Episcopal Possibilities" feature in the HERALD of February 23 has elicited wide-spread comment. The reactions for the most part have been expressions of approval and even of gratitude for the service rendered the church by the publication of the front-cover pictures and the inside-cover sketches of those "possibilities." One or two communications on the subject, however, were critical. One correspondent felt that the persons mentioned were "nominations" by the editor, and wondered whether the candidates knew the pictures and sketches were to be published. A few facts ought to correct these and other misapprehensions.

This is not the first time in a pre-General Conference period that the HERALD has published halftones and biographical data of outstanding leaders. The ten names mentioned in the HERALD of February 23 were not "nominations." The feature was simply a case of news reporting. It was based on months of wide consultation with many leaders of sound judgment and broad observation. Neither those from whom information was secured nor the "possibilities" themselves knew anything about the plan to publish the material in the HERALD. No one was listed who had not with some rather wide degree of prominence been mentioned for the episcopacy. There was no thought that these ten names exhausted the entire list of possibilities that might develop in ensuing weeks. Finally, the presentation of the names was in response to numerous questions raised especially by earnest laymen as to the men who were being talked of for the episcopacy and their qualifications for the high office.

With Our Writers

MARK A. DAWBER, New York City; executive secretary of the Home Missions Council of North America.

F. HOWARD CALLAHAN, New York City; Methodist minister, pastor of the Church of St. Paul and St. Andrew in New York City.

CHESTER A. SMITH, Peekskill, N. Y.; Methodist layman, delegate to several General Conferences.

HARRY C. SPENCER, Manhasset, L. I., N. Y.; member of the staff of the Board of Missions and Church Extension, New York City.

SARAH ELISABETH EVANS, New York City; assistant director of the news service department, Board of Missions and Church Extension.

SAMUEL W. IRWIN, Washington, D. C.; at one time president of the Methodist Collegio Monte Mario in Rome, Italy.

Educator, Bishop

In the death of Bishop Thomas Nicholson, which occurred on Tuesday of last week, March 7, at his home in Mount Vernon, Iowa, Methodism has lost a leader who through the years of his active service gave himself unsparingly to his task. He had been retired since 1932. Though physically feeble, he retained his mental alertness to the last.

Bishop Nicholson was born January 27, 1862, at Woodburn, Ont., Canada. He was graduated from Northwestern University and Garrett Biblical Institute in 1892. Entering the Methodist ministry in 1884, he spent a few years in the pastorate in the state of Michigan and then began his career as an educator. From 1894 to 1903 he was professor of philosophy and Biblical literature at Cornell College. In 1903 he became president of Dakota Wesleyan University. After five years in the presidency he was elected general corresponding secretary of the Board of Education of the Methodist Episcopal Church, serving in that capacity for two quadrenniums, until his election to the episcopacy. He was resident bishop in Chicago from 1916 to 1924, and in Detroit from 1924 to 1932.

THE LATE BISHOP THOMAS NICHOLSON

During his busy career he was identified with many educational and philanthropic organizations and movements, including the Anti-Saloon League of America, of which he was president from 1921 to 1932. He was a member of the International Y. M. C. A. and of the Executive Committee of the Federal Council of Churches. He represented his church as fraternal delegate to the Irish Wesleyan Conference and the British Wesleyan Conference in 1923 and to the United Church of Canada in 1930.

Bishop Nicholson, who was twice married, is survived by his second wife, Evelyn Riley Nicholson, former president of the Woman's Foreign Missionary Society, and one daughter, Mrs. Allen B. Whitney of Akron, Ohio.

Funeral services were set for Friday afternoon, with Bishop Raymond J. Wade of Detroit, Mich., participating.

Washington Diary

Samuel W. Irwin

It is a long way from that unforgettable Methodist Crusade meeting in D. C. to an alluring hilltop in Rome. In the long noon-hour line to the cafeteria at Foundry Church, I stood at the foot of the stair by a quiet-eyed gentleman, perhaps a minister. We spoke of our assembly without a Gestapo, of our real democracy (though some things like a leprous liquor trade got hitched on to us), and of our loss of the last peace, when he remarked, "I heard them say in Italy that the other war didn't get into Berlin as it ought"; and I was off to my Roman hilltop. "Did you visit Rome," I asked, "and the school on Monte Mario, and when, and did they use you well at the Methodist Collegio?"—all in one. "It was in 1927," he replied, "and they drove down to meet us at Via Trionfale and brought us up to look out over the city from that glorious terrace, and a new building was going up on the slope over against St. Peter's, and—." I quietly inquired what American was at Monte Mario then, and he said, "Irwin was there." "And where are you stationed now?" I asked. "I am superintendent on the Salisbury District of the Peninsula Conference. My name is Ralph C. Jones." "Dr. Jones, it is good to see you again," I said. "I am Irwin." He slid his arm into mine, and we sat down at luncheon. "It is like a dream of beautiful days," he was saying.

We hoped now that Rome might be spared, but we knew that sooner or later, no matter what, the boys at Anzio must scale up the Alban Hills and hold irresistible rendezvous on the Appian Way with their comrades from Cassino, and then to Rome and on into the north and through the Brenner Pass to Austria and Berlin.

Friday, February 4—The soldier-vote bill, dragged through the Congressional pool, has had some strikes, and some revelations of character have risen to the surface. Today Senator W. Lee O'Daniel, Democrat, of Texas had a short fling at the federal ballot. Previously he had said that the Federal Government should pay the poll taxes that any states might lose. This time he read, with evident personal gratification, a letter he had received that was anti-everything about the present Administration. But a deadly-appearing antagonist just ahead was on his feet and already crouching for the spring. It was Senator Scott W. Lucas, Democrat, of Illinois, co-author with Senator Theodore F. Green, Democrat, of Rhode Island, of the bill for the federal ballot. This clean-cut, classical Senator Lucas had one quick question, "Does the Senator subscribe to the sentiments of that letter as his own?" Answer: "Those sentiments are those of the writer of the letter." "Are they your sentiments too?" Hesitation, rapid inner consultation with political expediency, and answer "No." "Then," snapped Senator Lucas, "why did you read it?" The stretcher-bearers must have come in then, for when I looked again at seat No. 92 the Texas Senator had dematerialized.

Senator Ellison D. Smith (Cotton Ed) of South Carolina, roused by the President's reference to the States Service Vote Bill as a "fraud on the soldiers, sailors, and marines," said among other gentle things, "I have cast votes that turned out to be fraudulent. I voted for F. D. R. twice." It was a fellow Democrat, Senator James M. Tunnell of Delaware, who rose at once to lay lusty chastisement "on any man of any party who sneers at the Supreme Court of the United States and slurs the commanding officer of a great nation at war."

In the House, Cameron Morrison, Democrat, of North Carolina in the same hour was saying, "It is metaphysical nonsense to say that under our power we can't make it possible for the boys to vote, and any colored man who answers the drumbeat of my country and is qualified should have the right to vote." And so, the soldier vote has stirred the deep, and still is stirring.

Saturday, February 12—The People's Lobby, with a program including the storm-tried Maury Maverick of Texas, at bat here for Small Business, set out in conference today to slay the dragon of International Cartels. The large hall of the Y. W. C. A. was filled at luncheon to hear two further addresses by Assistant Attorney General Wendell Berge, in charge of the Antitrust Division of the Department of Justice, and Bishop Francis J. McConnell, the Lobby's president. Mr. Berge indicted the whole cartel growth as cancerous and a menace to world peace. Bishop McConnell, addressing himself to "The Rights of the Common Man," said, "Any monopoly should be a people's affair." "A cartel lawyer can pick out an easy part and make it look good." "Free enterprise is to be recognized, but it isn't in the realm of running a cartel." To the common people, with the bishop's steadying outlook, the winter of their discontent turns springward.

Monday, February 14—The Methodist ministers, following up the Crusade, met today at the Headquarters Building on Capitol Square. The Crusade had meant that the social, economic, political, and even military goals of this hour must all be held in tribute to the kingdom of God. Bishop Paul B. Kern in his Crusade address had said, "The self-styled practical man has failed the world socially, economically, and politically," and held that our Christian faith must master every realm. My mind ran far back to a preachers' meeting in a conservative area where I was the guest speaker and my subject "The Working Man and the Church." I was expounding, humbly, I thought, but with earnestness, the worker's right to a vacation with pay, music for his home, the privilege of living outside a company house and purchasing outside the company's store, as part of a man's rights, vital in our faith. Just here came a sense of chill from the direction of the district superintendent's chair, and as I finished, the chairman without giving opportunity for comment or question turned to the aged visiting bishop present and asked that he pray. The prayer was to the point that we walked in danger lest purely academic discussion and social byways should lead us from the spiritual goals of the ministry. While Bishop Kern was developing my theme of thirty years ago, I remembered that prayer of paternal reproof.

Tuesday, February 15—The PX is what everybody calls the Post Exchange at Walter Reed Hospital, and as soon as a convalescent soldier is able to get around, he makes for PX. It is a real department store, with a cafeteria and the old home-town side-wall dinettes where he meets the outside world again.

The pensive-faced boy from Indiana, in the hospital since September, who slid in opposite me, was out on his crutches (the third time now). He was a sergeant, chief of his quartet inside a tank in the clean-u at Tunisia, when a land mine blew then off the treads. He limped in to get an ic cream,—strawberry, double dip,—and to m sheer delight he permitted me to do th ordering, serving, and settling up. Then h was off again, ever so carefully, to his ward

Then an anxious lady took the place— born in Australia, met her husband in Eng land, and now living in Connecticut. "Hi feet were crushed in maneuvers, not even i battle," and she added, "But I see him nov more than I ever could before." "But thi very hospital ground was a battlefield one itself," I said. "The Confederate Genera Early came in to this point in his raid o the Capital, and Abraham Lincoln was ou on the line of defense." And so it was. U the avenue half a mile nearer the cit proper, back of the towering Emory Meth odist Church, is a bronze plaque on a ston in the old fort with the words "Lincol under fire at Fort Stevens, July 12, 1864, and below, "Erected by the Associate Survivors of the 6th Army Corps, D. C. The President had come out from th White House to see how the boys held, an persisted in looking out over the earth works till General Wright cried, "You ar Commander-in-Chief, but I am in comman here and responsible for your safety, and order you to keep down." Lincoln obeyee but as he turned, a sharpshooter's bull from a distant tree (on the hospital grounds struck the surgeon by him.

Thursday, February 17—In Statuary Ha of the Capitol, the commemorative servic of the forty-sixth anniversary of the deat of Frances Willard was held today by th Woman's Christian Temperance Union. Th speakers were the venerable Arthur Cappe Senator from Kansas, and Representativ Samuel M. Russell of Texas, temperanc heir of the zealous Morris Sheppard, lat Senator from that state. There was echoin applause when Representative Russell sai "An old Italian monastery must go dow when it harbors guns directed on our so diers, but here in the U. S. A. our yout are slain by alcohol and no outcry again it." The statue of Miss Willard is the onl one of a woman in the hall.

Saturday, February 19—The after-the-wa obstructionists will be hatching out soo Some already are pecking at the shell.

Our participation in the new UNRA based on one per cent of our national i come, met a would-be Goliath or two, toda One Senator would not put "hard-earne money of our weary taxpayers into th hands of a lot of foreigners to do with a they wish." Another, with a heart for h poll tax, insisted, "We have got to maintai poll taxes and voting registration laws b cause we have to maintain white suprem acy in the South." For the moment it e caped him that since Huey Long ther hadn't been any poll tax in his own stat

Monday, February 28—But men of goo will are not idle. Today the Ministeri Union of D. C. opened the doors of its o ganization to membership in that body fo the colored ministers of the city. The unio meeting was held in the Ball Memori Chapel of Foundry Methodist Church. La night, also at Foundry, there stood with th pastor and the district superintendent insid the altar rail representatives of many race including a Japanese minister from Seattl Wash., a Chinese preacher of D. C., a Ge man professor, and an aged colored pasto once a slave.

ounders' Day at Morgan

On Sunday afternoon, March 5, at 3.30 lock, the auditorium of the Church of All tions of Morgan Memorial in Boston was ed with more than 500 persons who at- ded the special memorial service for the e Dr. Edgar James Helms. Fred C. Moore, w superintendent of Morgan Memorial l long associated with Dr. Helms, was in rge of the service and prefaced his af- tionate testimony with the introduction important personages and guests. These luded Mrs. Warren W. Adams and Miss en J. O'Brien, members of the Church of Nations for more than forty years; s. George E. Henry and Frank C. Dunn, resenting the directors of Morgan Me- rial, and William J. Kurth, president both Morgan Memorial and the Na- nal Association of Goodwill Industries. . Willard I. Shattuck, a former associate tor, offered the invocation, and Rev. dric Olsen, also a former associate pas- , gave the address. Anthems were sung the Carolers and the Chancel Choir of church, and music for organ and violin s presented by Ella France Jones, organ- and Americo Astolfi, violinist. Rev. Ed- n J. Lacount pronounced the benediction. The memorial service for Dr. Helms ered in the celebration of Founders' Day, ending through Tuesday, March 7, when annual meeting of the Morgan Memorial ectors was held. The treasurer's report wed that $282,120.85, or better than 00 a week, was paid out to handicapped sons in the Goodwill workshops, plus a ge amount of relief administered through thing, furniture, etc. The United States vernment has cited Morgan Memorial for essential contribution to the war effort ough its 5,121,762 pounds of salvage moved directly to the fabricators of necessary products. The trend in workers at Morgan Memorial is significantly toward the physically handicapped since the dearth of manpower has taken all able-bodied and a number of slightly incapacitated unemployed into war-production plants. A number of handicapped at Morgan Memorial never before knew that they could work and earn, and now are exalted spiritually through their newly gained self-confidence.

The officers and directors elected or reelected at the Tuesday meeting are as follows: president, William J. Kurth; vice-president, Courtenay Guild; superintendent, F. C. Moore; assistant superintendent, P. J. Trevethan; treasurer, W. S. Moore; assistant treasurer, Miss Frances Roberts; secretary, C. J. Cook; chaplain, Rev. Henry E. Helms; directors, W. M. Bailey, V. P. Clarke, Mrs. Etta I. Cooke, Mrs. C. J. Cook, D. F. Dunbar, F. C. Dunn, J. A. Dunn, Rev. L. W. C. Emig, Mrs. Belle A. Floyd, O. A. Friedman, Rev. William Gunter, W. P. Helms, Mrs. George E. Henry, Dr. W. R. Leslie, E. C. Linn, S. O. MacMullen, W. S. Moore, Mrs. Harry K. Noyes, D. K. Packard, Rev. A. F. Reimer, Rev. A. D. Stroud, and A. F. Simmons, workers' representative.

Programs of interest were provided by the Educational Department and through colored moving pictures of various phases of the work. Tea was served by the members of the Woman's Auxiliary to Morgan Memorial, and guides were furnished to take the hundreds of guests through the various departments of Morgan Memorial. Special radio chapel speakers were heard during the entire week.

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Methodist Overseas Relief

The Methodist Church has given $1,633,-864.07 for the relief of war sufferers overseas since June, 1940, when the Methodist Committee for Overseas Relief was established, according to Bishop Herbert Welch, chairman of the committee. This sum is more than half of the nearly $3,000,000 raised for various war emergencies, including a gift to the Methodist Church of England in 1941, and work among chaplains and in the military camps in this country.

The Overseas Relief Committee, which met February 14 and 15 in Chicago, noted that $779,253.38 has been appropriated to nine interdenominational relief agencies, including the Church Committee for China Relief, the Y. M. C. A. War Prisoners Aid, the American Friends Service Committee child feeding program, the Central Bureau for European Interchurch Aid, the orphaned missions of the International Missionary Council, the war emergency work of the American Bible Society, the Y. W. C. A War Victims Work, student relief, and the assistance of war refugees.

Through Methodist bishops, missionaries, teachers, and national workers, relief to the amount of $550,048.29 has been administered in China, India, South America, North Africa, and parts of Europe.

In a study of relief needs in the coming months, the committee reviewed requests for aid and finally approved a proposed budget of $4,480,000 to meet a minimum service for relief during the next four years. This also is to be divided between the interdenominational Approved Agencies and Methodist workers.

News from Nashville

The Southeastern Jurisdiction Woman's Society of Christian Service, at its meeting in Raleigh, N. C., February 22-24, made a financial pledge of $653,918 to be raised in 1944. This was an increase of $39,403 over the previous year.

Approximately 200 delegates and official members memorialized the General Conference to grant full clergy rights, including the itinerancy, to "God-called, prepared women."

Mrs. E. L. Hillman, president, has been chosen as fraternal delegate to the Cuba Woman's Society of Christian Service and to visit the island in the interest of the woman's work of The Methodist Church.

* *

Fifth Avenue Methodist Church in Wilmington, N. C., recently dedicated a marble plaque, bearing historical data concerning the conversion and baptism of Charlie Jones Soong, father of Madame Chiang Kai-shek, in that church on November 7, 1880. The plaque was presented and unveiled by Mrs. L. O. Ellis in memory of her mother, the late Mrs. Annie H. Batson.

* *

Pat Beaird, manager of the Abingdon-Cokesbury Press, has been reelected to the board of directors of the Council on Books in War Time. Mr. Beaird recently returned to Nashville from New York City, where he attended the annual meeting of the council, when plans were made for distributing

more than thirty million books this year to service personnel in combat areas abroad and in hospitals. More than eight million books have been sent abroad already, and current production is about two and one-half million books a month.

In an interview, Mr. Beaird said: "Six hundred titles have been approved by the War and Navy departments, and the list is increasing at the rate of thirty new titles each month. All the most worth-while and entertaining books are selected by an advisory committee, and, when approved, are reprinted for the armed services as fast as production facilities allow. All available high-speed rotary presses in America that can produce these books are being used.

"The Armed Service Editions, as we call these books, don't look like any book you will find in a library or bookstore. They are printed first in a size like small magazines, such as *Reader's Digest,* except that two books are printed and bound at the same time. After binding, they are cut in half to make two perfect paper-bound books which open the long way instead of the narrow. They weigh only two or three ounces and fit perfectly into a soldier's shirt pocket.

"Best of all, the books are distributed without cost to service personnel and are issued to each man in generous assortments. The Army and Navy are rushing them abroad by mail, which means they go fast. The Service Editions, likely, will not be available to military personnel in this country, except a few hospitals, and never will be released for civilian use.

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Ministers' Retreat

The Springfield District Ministers' Retreat was held March 1, from 11 a.m. to 4 p.m., at Bay Street Church, Springfield. Luncheon was served by the women of the church.

The theme of the Retreat was "The Recovery of the Evangelical Moods." Six of these moods were lifted up for emphasis in thirty-minute periods given to each. Very definitely the leader in each instance sought to create and express through a well-planned order the particular mood emphasized. The use of hymns, formal prayers, poetry, selected Scriptures, extemporaneous prayers, and a message was employed to create and make real the mood for the group. Testimony and discussion followed each presentation.

The following evangelical moods were emphasized and set forth: penitence, fear of judgment, exaltation or joy in forgiveness, desire for the coming of the kingdom of God, the constraining love of Christ, and consecration. Special leaders from the pastors of the district were assigned to these themes.

Celebration of the holy communion brought the day to a fitting close.

This Retreat proved to be a rich experience for all. The purpose of the meeting was achieved, namely, not simply to analyze and discuss the evangelical moods but to recover and share them in experience.

C. W. J.

The United States of the World

(Continued from page 164)

Will they submit their disputes to a world supreme court and be bound by its decisions?

Are we Americans spiritually prepared for this great step, and are the Christian people leading in such preparation? Have we come to think of ourselves not as Americans only but as comrades of mankind? Are we ready for free trade among all peoples, as there is free trade among our states, with free access to raw materials, with freedom of travel and communication, as there is between our states, with freedom of the seas and of the air? Are we willing to have the peoples of other lands reach as high a standard of living as our own?

If we are, then the immediate thing that needs to be done is for the President and Congress to invite the peoples of the United Nations and the Neutral Nations to send representatives to a World Constitutional Convention to meet in Washington, or some other convenient place, at the earliest possible moment that is practical, to frame a constitution for The United States of the World, and submit it to the peoples of the world for their ratification. When the peoples of the Axis Nations have gained possession of their governments and reorganized them upon a democratic basis, they too should be invited to join this United States of the World.

This is the ideal that mankind is waiting to have realized today. If we fail again, as we failed in 1919, God may pass us by and give the leadership of mankind to a peop with sufficient faith and courage to do i But another world war, more terrible tha this one, may come before He is able to fin such a people.

Mr. Editor!

(Continued from page 162)

the delegates to the General Conferenc from abroad will not be able to attend, e pecially the nationals. It will greatly increas the responsibility on American members we are to avoid the error of a program cr ated by the American section of Methodis to be imposed on the non-American sectio of the church.

The Methodist Church has an opportunit to demonstrate a real interracial and inte national cooperation at a time when suc cooperation needs to be demonstrated. Som people who call attention to the need fo political and economical cooperation a slow to agree within or among the church to a cooperative program. One of the ser ous hindrances to larger church union India is the very real fear that the churc in America would not continue its prese support to a church that was no long Methodist. If there cannot be mutual co fidence, joint planning, and sharing on basis of need and ability between the se tions of the church and between th churches, what right have the churches ask the nations to get together? Could th not well be kept in mind in planning, b fore and during the General Conferenc for the future of the missionary enterpris the Central Conferences, and the growin younger churches? LESLIE G. TEMPLIN,

Missionary on furlough from Indi

Winfield, Kan.

For Note in Church Bulletins

Following are the subjects and speake for the programs still to come in the Cr sade series of transcriptions being broadca Sunday evenings at 6.30 over station WORI

March 19, "We Seek a Newer World Bishop Paul B. Kern
March 26, "East Speaks to West," Madan Chiang Kai-shek
April 2, "Crêpe on the Flag," Dr. Umphr Lee
April 9, "The World Needs an Umpire Branch Rickey.
April 16, "Youth Speaks," Professor Kenne Bartlett
April 23, "Forerunners of a New Worl Wendell Willkie
April 30, "From an Organ Loft in We minister," Rt. Hon. Isaac Foot
May 7, "The Church Has a Date with D tiny," Dr. Ralph W. Sockman
May 14, "Women Enlist," Miss Dorot McConnell
May 21, "Soldier Out of Arms," a drama
May 28, "The Crusade Never Ends," Bish G. Bromley Oxnam

Boston District Conference

Rev. William Gunter, district superint dent, opened the Boston District Confere Monday, March 6, at 1.45 p.m., at Cop Church, Boston, and introduced Dr. Ral W. Decker of the Boston University Sch of Theology faculty. Dr. Decker led conference in a worship service in which spoke of Jesus as the Carpenter and like

s followers to carpenter's helpers in the eat task of building the kingdom of God. Certain items of business came before the nference. These included the election of rious committees and the granting of local eachers' licenses. A resolution was introced and unanimously passed by a rising te to request the Jurisdictional Conferce to return Bishop G. Bromley Oxnam the Boston Area. Rev. Hobart F. Goewey oke of the work of Christian education on district.

While the District Conference was in sesn, the ministers' wives of the district held neeting and tea in the ladies' parlor of the urch, with Mrs. William Gunter, wife of district superintendent, as hostess, assisted Mrs. Fred Winslow Adams. Ten wives of nisters who have recently come to the dist were welcomed to the group. Music was vided by Esther May Barrett, soprano, th Mrs. Hamilton M. Gifford as accompat.

The ministers' wives joined with the Dist Conference for the afternoon address, ich was given by Dr. Edgar S. Brightn, professor of philosophy in Boston iversity. Dr. Brightman discoursed penetingly and stimulatingly on "Commitnts."

After the address, Rev. George E. Heath phasized the need of building up a larger nsion fund for the Veterans of the Cross, d Rev. L. O. Hartman spoke in the inter- of ZIONS HERALD.

W. HENRY SHILLINGTON.

Church Register

HERALD CALENDAR

ston Methodist Social Union, Bishop . Waskom Pickett, Speaker, Copley Church, March 20

ntral West Conference, St. Louis, Mo., Bishop R. E. Jones, March 22

usade for a New World Order, Day f Consecration, March 26

rtheastern Jurisdiction Woman's Soiety of Christian Service, Third Anual Meeting, Church of St. Paul and t. Andrew, New York City, March 28-30

xington Conference, Cincinnati, Ohio, Bishop R. E. Jones, March 29

ntral Pennsylvania Conference, First Church, Altoona, Pa., Bishop E. H. Hughes, April 12

oming Conference, Kingston, Pa., Bishop E. G. Richardson, April 12

Troy Conference, Saratoga Springs, N. Y., Bishop F. J. McConnell, April 13

Associated Church Press, Annual Meeting, Stevens Hotel, Chicago, Ill., April 18-20

General Conference of The Methodist Church, Kansas City, Mo., April 26

Church College Day, May 7

New Hampshire Conference, Baker Memorial Church, Concord, Bishop F. J. McConnell, May 10

Maine Conference, Lewiston, Bishop G. B. Oxnam, May 18

New England Conference, College Avenue Church, Somerville, Bishop G. B. Oxnam, May 24

Northeastern Jurisdictional Conference, Ocean City, N. J., June 7

Lisle Fellowship Conference, New York Unit, Lisle, N. Y., June 7-July 19

Central Jurisdictional Conference, Bennett College, Greensboro, N. C., June 8

Methodist Student Day, June 11

New England Southern Conference, Trinity Union Church, Providence, R. I., Bishop G. B. Oxnam, June 14

Southeastern Jurisdictional Conference, Atlanta, Ga., June 22

North Central Jurisdictional Conference, South Bend, Ind., June 29

Western Jurisdictional Conference, Salt Lake City, Utah, July 13-16

Northfield Conference of Religious Education, East Northfield, July 17-26

Lisle Fellowship Conference, Colorado Unit, Lookout Mountain near Denver, July 21-September 1

BOSTON-LYNN DISTRICTS METHODIST PREACHERS' MEETING—Monday, March 20, 10.30 a.m., Wesleyan Hall, 581 Boylston Street, Boston. Speaker, Bishop J. Waskom Pickett of Bombay, India; subject, "The Meaning of the Cross for Our Day."

W. S. C. S.—The Boston District Woman's Society of Christian Service will hold an all-day meeting Thursday, March 30, at St. John's Methodist Church, Watertown. Morning session, 10 o'clock: reports of officers; address by Rev. William Gunter, district superintendent. Afternoon session at 2: speaker, Miss Margaret Slattery. Luncheon, 75 cents. Send reservations to Mrs. Liston E. Dillard, 109 Langdon Avenue, Watertown (tel. Watertown 5247), before March 27.

NEW BIBLE FILM—"The Bible in a Warring World" is the title of a new film produced by the American Bible Society. The film (16 mm.) is available in both sound and silent versions, and in 8 mm. silent. It may be borrowed for a week's use by either paying the small service fee of $2.50 or taking a free-will offering for the Bible Society's war emergency work. Also, the Society is offering for outright sale prints of the 16 mm. version, in either the sound or the silent version, for $25 each. The 8 mm. prints will cost $7.50 each. These may be ordered from the Visual Education Department, American Bible Society, Park Avenue and 57th Street, New York 22, New York.

NOTICE—The annual meeting of the Preachers' Aid Society of the New England Annual Conference of The Methodist Church, at which corporators, annual donors, and life donors may be present, will be held at 3.30 p.m. on Monday, March 27, 1944, in the Directors' Room, Day Trust Company, 111 Devonshire Street, Boston, for the purpose of the election of officers and corporators for the ensuing year, acting on the reports presented, and for the transaction of any other business which may properly come before the meeting.

S. T. EMERY, President.

Bits of Fun

"Willie," said his mother, "by stealing Tommy's pie you have broken a commandment."

"Well," said Willie, "isn't it better, Mother, to break one commandment and have the pie than break another and only covet it?"—*Exchange.*

In the Public Gardens stood an elderly man who held by the hand a little boy of about eight. The little boy asked, pointing to the Latin words on a sign, nymphaea stellata, the South African blue water-lily, "What does that mean?"

The elderly man answered without hesitation, "It says you must not peench the feesh, only look at them."

Apparently any answer was good enough for the little boy, who said, "Oh."—*Cape Times,* Cape Town.

Doctor: "Have you told the sergeant that he's the father of twins?"

Nurse: "Not yet. He's shaving."—*Brookley Field* (Ala.) *A La Mood.*

Junior: "What's gossip, Dad?"

Dad: "Anything that goes in one ear and over the back fence."—*Exchange.*

BOOKS JUST RECEIVED

★

The Challenge of Israel's Faith. By G. Ernest Wright. The University of Chicago Press: Chicago, Illinois. Price, $1.50.

True By The Sun. By Phyllis Sutherland Hanson. The Kaleidograph Press: Dallas, Texas. Price, $1.50.

Church and State in Education. By William Clayton Bower. The University of Chicago Press: Chicago, Illinois. Price, $1.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

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FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

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III. Specific Purposes

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for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

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